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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
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VOLUME XV

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Cast thy burden on the Lord;
Lean thou only on His Word;
Ever will He be thy stay,
Though the heavens shall melt away.

Ever in the raging storm,
Thou shalt see His cheering form,
Hear His pledge of coming aid:
"It is I; be not afraid."

He will gird thee by His power,
In thy weary, fainting hour;
Lean, then, living on His Word;
Cast thy burden on the Lord.

—*George Rawson.*

THE EUROPEAN HARVEST FIELD

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

Personal Testimony

II Timothy 1:12

By Pastor Herbert Hogg

PERSONAL experience is one of the strongest evidences of the work of God in the human life, and wherein it is kept safeguarded by the Word of God, it becomes, I am sure, to those who walk with God, a deepening evidence to them that the things of God are real, that God hath spoken to men. The Spirit of God wants to bring to you and to me a personal experience where we know God and walk with Him. The Spirit of God wants to impart to us as well as to impute unto us. The Spirit of God imputes to us what God hath done for us on Calvary's cross. All the value of that is reckoned to us when we trust in Jesus. Imputation is a blessed truth in the Word of God. It is blessed for the believer to know Christ died for us and God hath reckoned to us, to our account, the value of Christ's atoning death, when we trust in Him. But that is only one work of the blessed Spirit of God—He has other works to do. One of those works is to impart to us the power of God's saving truth and make it real in our hearts and lives, as we walk with God day by day. Men may come to us with their arguments. They may scoff at the Scripture and tell us the things of God will never do, but if we have had this personal experience of knowing God, we have something which cannot be gainsaid, something which will hold us well and steady us, when we are up against ungodly men with their unbelief, and when we are up against experiences that might breed doubt and fear and might overwhelm us. Oh, to have an experience where the things of God are real, tried, and proved!

A happy believer in Christ met a peddler one day and said to him: "It is a grand thing to be saved." The peddler replied quickly and with conviction, "I know something better than that." The man asked him what could be better than knowing you are saved and the peddler replied, "The companionship of the Man who saved me." You and I may have that companionship with Christ day by day in personal experience. It will be an evidence, indeed, that the things of God are what they are said to be.

This personal experience is always a channel through which God's Spirit will work. God is not limited. We realize that He is sovereign, as we read His Word, and as we behold His mighty acts in the world. He is not limited. He can bring men to Himself by whatsoever means He de-

sires, but He has been pleased to set here on the earth a group of people known as the "little flock," through whom He is giving testimony today—testimony by life and lip, testimony of personal experience. Personal experience always brings with it personal testimony, when it is wholesome and normal, and is used to lead men to be reconciled to God.

Paul was brought to God in a miraculous way, a supernatural way, different, perhaps, from the experience of any other person; and yet, I am sure, as we read God's Word, we can see that the mighty power that worked to bring him into the Kingdom of God is necessary to bring you and me into God's Kingdom. We can never lose sight of it. Paul had that wonderful experience on the road to Damascus, which we would not diminish in any way, although there are modernists today who would say that Paul was simply under sun-stroke, imagining things. We take it just as it is stated—the mighty effect of God's Spirit in bringing this man to the Saviour. As you compare the Scriptures, you find the closing verses of the seventh chapter of Acts really should be joined to the opening verses of Acts nine. The eighth chapter is a wonderful chapter, telling of God's work in Samaria in revival power, of the great joy in that city as Christ was preached, many turning to the Lord. You have in that chapter, too, the experience of Philip as he obeyed the Spirit and went unto one man on the way from Jerusalem to Gaza. Yet, if we regard the eighth chapter for a moment as a parenthesis, joining the other two chapters, we find personal testimony had a part in the conversion of the Apostle Paul. Paul never forgot the personal testimony of Stephen, as he beheld him, faithful unto death, giving, in his dying moments, testimony of what God had done for him and what God meant to him. This young man, Saul of Tarsus, holding the clothing of those who stoned Stephen, I am sure, never got away from it. Even though his heart was rebellious, although stubborn and lifted up, resting upon his self-righteousness, nevertheless the conviction of that personal testimony lingered in his mind and was used by the Spirit of God, with the miraculous effect of God's Spirit upon him, to bring him into that humble place where the troubled, fearful disciple was told he could go unto Saul of Tarsus and find him praying.

Personal testimony invariably enters into the conversion of people. No matter where you go, you may be used to bear testimony. Personal testimony has always been an important factor. God has been pleased to set ambassadors for Christ in our midst, that they might show the way by testimony that Christ Jesus means much to them.

Paul had a personal experience in the things of God. A radical change came over this man and he always had strong convictions as he went on in his Christian experience. These convictions came in the lonely Desert of Arabia, or in the prison at Rome—convictions which he held supreme, held steadfastly. He never sacrificed them. He sacrificed his rights, when it was necessary for the Kingdom of Christ, but he never surrendered or sac-

rificed his convictions. As children of God, we should be willing, if necessary, to lay aside our rights, but we should never do that with our convictions, which God will give us from time to time as we walk with Him.

Paul had aspirations that constantly were throbbing within him, urging him on and out into the service of Christ, and these divine possibilities he found realized because there was the power to make them good. In the life of every child of God, there are things which, by nature, by temperament, by disposition, we cannot overcome. Our own efforts may not be able to overcome them, but the Spirit of God brings to us the possibility of what grace can do and will do, if we let God do it. There is a verse of Scripture, a short verse, in which Paul says:

"By the grace of God I am what I am."

There is a two-fold application to this verse—the application that all we have and hope to be will be of divine grace. That is surely true, but I think the Apostle Paul had another thought in mind, evidently stressing the consistency of his walk in the things of God, with no difference between what he said and what he did, nothing but blessed harmony there. He was living out what he professed. "I am what I am by the grace of God"—precious testimony, and no testimony will ring true unless that be so. We may profess with our lips, and it may seem that we have a measure of piety and development in the things of God, but if there is not consistency of life, our testimony will not be what it should be.

Personal testimony is a **sacred obligation.** It may relate to some children of God who are able to give that personal testimony in a certain form or way, yet I am speaking of it in that broad sense in which every one of us, no matter what our position, no matter what our place in the service of God, should be testifying for the Lord. Just as God gives us "like precious faith," which Peter speaks of as the heritage of every child of God, that priceless gift which enables us to lay hold upon Christ as Saviour, so He wants the **testimony** of God's children to be made use of wherever they have been placed. Young people, boys and girls who know the Saviour, older people, scattered here and there, in school, in home, in office, in shop—all are to be filled with the spirit of testimony, testimony inspired and used by the Spirit of God. **It is a sacred obligation.**

Personal testimony must have back of it personal experience, and wherever there is personal experience of knowing God, there will be testimony. It cannot be otherwise. If I find the Lord meeting me at every turn of the way, doing for me just as He said He would do, giving me a power to which I was a stranger by nature, then it is only right that I should speak a word for Jesus. It is incumbent upon me to bear testimony to others, as I have opportunity, and I am sure, as we realize something of the riches of God's goodness, the riches of God's grace, and the riches of His glory, we are impelled by more than a sense of duty to bear testimony.

Testimony is a lever by means of which the Spirit of God will have a chance to touch and raise some life. There were many who came to see Lazarus, who had been raised from the dead. I am sure it never was the intention of Lazarus and his godly sisters to attract attention to themselves, but ever to bear testimony of His grace in saving and in bringing back to life, in setting loose from the power of death. **Personal testimony** should always attract men to the One who accomplished the gracious deed, never attract to ourselves, never to what we are, but to the Saviour, whose we are and whom we serve, who is mighty to save and mighty to keep all who put their trust in Him.

Paul, in this first chapter of Second Timothy, is bringing in **personal testimony.** Several times he has done this in the Scriptures. Sometimes he is constrained to do this that he may remind the church of his suffering and encourage them out of their weakness. Again, he has borne testimony in a personal way in gladness of heart, as he told of the One who had done so much for him. He had been told he would suffer many things when he was called out of darkness, out of a life of self-righteousness. He was told he would stand before kings and give testimony, that he would be a minister to the Gentiles as well as to the house of Israel. How well he fulfilled this task we can see in Scripture, and, in the midst of fulfilling it, he gives his personal testimony. In this twelfth verse of the first chapter of Second Timothy he is at it again, summing up so much in this verse: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." What a wonderful verse it is, so all-inclusive, bringing in so much to which the child of God may hold fast! It is the record of his **personal testimony.**

You and I can never testify of the Lord Jesus Christ until we know Him personally. We may be trained to speak, but we can never give the personal testimony Paul gave unless we have a personal knowledge of the Lord Jesus Christ. Chalmers did not have it, gifted though he was and trained in the schools of men, as few are, to enter the pulpit. He was unsaved, and several years passed before God, in His mercy, brought him low in illness, and there brought him into that personal knowledge through Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved." That is what we need. The husbandman must first be partaker of the fruit. You and I will never get on in the things of God until we enter the door and come into God's family. Then we can say, out of personal experience, "One thing I know, that whereas I was blind, now I see; though once dead in sin, now I am alive in Christ." The Apostle Paul said, **"I know** whom I have believed." There was no doubt about it. It was a positive, affirmative word from the lips of a man who knew. Such testimony cannot be gainsaid. When we have been brought from death unto life, we can go to a man and say, "I have a personal knowledge of this matter of which I am speaking—I **know** whom I have believed."

In personal testimony, as God wants it given, man is ever to be hidden out of sight and Christ exalted and honored, as we tell of what God has done for us. We have had men here in this pulpit who have magnified the grace of God as they have told of the depths from whence they were taken. The **object** of testimony is Christ Jesus. Paul says, "I know **whom.**" It is a living person. The object of faith gives value to faith. Faith is but the vehicle or bridge. Our faith is to rest upon Christ, the "I am" of John's Gospel, the Jehovah of the Word of God. "A Christ that is not divine is like a bridge broken at the farther end." Our Lord said, "Come unto Me . . . Follow Me . . . Learn of Me . . . Abide in Me . . . Remember Me." **Christianity is Christ**—a living Saviour who saves, keeps, transforms, and satisfies all who trust in Him. It is He, and He alone, whom the Spirit of God sets forth.

Personal testimony should ever make clear the way by which we have been saved—the basis on which God saved us. We need to be clear and correct as we bear testimony to others. Men and women, in a time when we little realize it, may be depending upon the word we speak. Many today are following blind leaders, and, sad to say, they are falling into the ditch with the leaders, falling into depression and doubt, into a place where they have no testimony. We need to give our testimony in a simple, child-like way, so that if some one, hearing us, depends upon what we have said, they will depend upon that which is according to God's Word.

Paul said, "I know whom I have **believed.**" He ever brought out that it was faith in the Crucified One, taking refuge in Him, resting in His Word in a personal sense. "I know whom I have **believed,**" not One for whom I am working to merit my salvation, not One I am seeking to please as I did in days gone by, on the basis of self-righteousness. How I worked in those days, but now I am trusting in Christ! "I know whom I have **believed.**"

"There is life for a look at the Crucified One,
There is life at this moment for thee."

So, we can bear personal testimony to the One who is able to keep that which we have committed unto Him against that day, testimony that comes from the very depths of our hearts and enables us to have that earnestness, that assurance, that conviction, that **"I am persuaded"** in this matter. There is One who is keeping me and, whatever the burden, whatever the circumstances, He comes into all of them and keeps me as His child. Let us have that persuasion. The dying soldier boy had it. When the priest or chaplain went to him and said, "Of what persuasion are you?" (meaning, "To what denomination do you belong? Are you Protestant or Catholic?") the boy, knowing the Lord, quoted these wonderful concluding verses of the eighth chapter of Romans: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Let

us not speak to others unless moved by what we speak, unless it be a part of us.

As I draw to a close, this word **committed** has another thought, a lesson which applies in both Old and New Testaments. To believe God is to trust Him; to commit to Him is to make deposit into His hands of ourselves, our soul's welfare, of all that we know must be securely guarded and kept for us. We cannot keep it ourselves, and if we seek to do so by our own efforts, we lose out. We have no peace and no satisfaction. But when we put it into the pierced hands of Christ, those hands mighty to save and mighty to keep, we are safe from day to day, we are protected and guarded. God has said, "Them that honor me, I will honor." "By two immutable things, in which it was impossible for God to lie, we . . . have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." God will not go back on His Word. In personal testimony, we can always have that fact—we are **committed** into the hands of One who will securely hold our trust and see us through.

It is **against that day** we are to live, **against that day** we are kept. We need to keep in mind that there is a particular day when God will indeed show His favor and His blessing upon those who are committed unto Him. It will greatly help us, as we bear testimony of His saving and keeping power, to keep before us the promise of that day. Our hope is not as the vain hopes of those who are depending upon the things of this world. Their hopes have been shattered these last three or four years. Men know this very well. God has been seeking to bring it home to their hearts and, wherein they have acknowledged it and turned to Him, He has brought them into a place of personal trust in Him, into a hope that holds, a hope that is made good, for Bible hope is nothing like the hope of men. We simply await the time of its fulfillment. Hope in the Old Testament was fulfilled in the New; our hope in Christ means hope fulfilled in this "day" the apostle speaks of. "Day" in Scripture sometimes speaks of a time of twenty-four hours, sometimes a period of time, as the "day of grace." There is coming a particular time when God will manifest forth those who are not known now in the world, as our Lord was not known when He was here. The Lord will make manifest that they are His own. There are two places in the Gospel of John where He speaks of His own. "He came unto His own and His own received Him not." "Having loved His own which were in the world, He loved them unto the end." He will preserve us unto His heavenly kingdom. How wonderful are those verses in the tenth of John, showing our safety in Christ:

> "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish,

(Continued on Page 32)

Development of Chaotic Conditions in America

By Rev. George W. Hunter

THE missionary cause all over the world is languishing because of the depression in America and, in fact, all over the civilized world. With the exception of one, or maybe two, foreign missions, the great missionary cause, especially that of faith missions, has found it difficult to continue to function. Even those who have been active, find the present devaluated American dollar has made it extremely hard for the missionary to do the same amount of work, because the purchasing power of the allowance sent is becoming less and less.

Besides this, we are finding a tendency, not only in Soviet Russia but also in other parts of the world, to censor the messages of the missionary, and in some instances we are finding positive persecution of the missionary who persists in preaching the unsearchable riches of Christ.

With the lack of material help, and the tendency to censor the missionary in his efforts, we are also finding it very difficult to impress the Lord's people with the importance and necessity of doing what we are able to do, and doing it immediately. In the case of the European field, which the writer of this article represents as Field Secretary, we are constantly seeking to show the need of haste, as revealed in the prophetic Scriptures, in the light of the imminent return of the Lord, as well as the actual conditions on all the European fields. But, with the curtailed funds available to pursue our work, and with the average church and pastor also limited in their ability to care for their own missionary budget, we are constantly faced with the necessity of telling pastors that we do not make financial help our primary aim, but we are, in the light of the present stress, seeking hearings wherever possible in order to impress God's people with the need of definite intercessory prayer.

We, who are interested in the activities of faith missions, know that if we can persuade people to pray, we will find the needs being supplied, for if people will pray they will constantly ask their Lord, "What wilt Thou have me to do?" However, we cannot, by the same means we ordinarily pursue in the realm of the natural man, impress people with the need of giving the old-fashioned gospel to the millions who have for over 100 years been considered Christian, and we are obliged to use much of our allotted time in showing how far removed these countries are from the true conception of the plan of God, even though they are very religious.

The woeful lack of knowledge on the part of God's children as to how to meet the present chaotic condition, which seems to be growing more intense in America as well as all over the world, has been a source of heart concern to some of the Bible teachers who are facing the issue and who seek to give such helpful instruction as they may, concerning these things. Dr. DeHaan, pastor of Calvary Gospel Church, of Grand Rapids, Mich., wrote in a recent issue of the "Jewish Era," the magazine of the Chicago Hebrew Mission, an article dealing with "The Last Offer of Jesus to Israel." In this article he spoke of the power of the Jews all over the world, especially in America. He illustrated his theme by telling the following incident:

"I was delivering a series of lectures at Calvary Church a number of weeks ago, dealing with the Jews, their past, present, and future. After I had delivered one of these (he broadcasts his messages over the radio), I was called upon by a Jewish lawyer from the city of Grand Rapids, who told me that Jewish people objected to my speaking on the subject of Israel and the restoration of the Jews. He informed me that if I went ahead with the message, as advertised in the papers, they would see to it that I was put off

the air and not permitted to broadcast our services any longer. This was from a local Jew in the city of Grand Rapids. He told me very frankly that if I did not cancel my advertised meeting, formal complaint would be made to the Radio Commission and my broadcasting would be terminated. However, after much prayer, I decided that I ought to obey God rather than men, and so the message was delivered. I found out later that it was taken down in shorthand by several Jewish stenographers. This was Sunday evening. On Tuesday morning, I received word from the Radio Commission, in Washington, D. C., that my subjects dealing with the Jews would have to cease, or the privilege of broadcasting over the air would be terminated."

As Dr. DeHaan states, the power of the Jew in dictating thus shows the trend of events, not only in America but all over the world. If this continues to develop thus, it will not be long before anything dealing with the Jews will be censored to a greater extent than now. The Field Secretary for the American European Fellowship, George W. Hunter, 312 Ximeno Avenue, Long Beach, Calif., will gladly furnish free literature to enlighten those who want to keep up with events that are transpiring, which seem to be leading headlong toward conditions in America like unto those in Soviet Russia. When gospel messages are censored by any person or persons, to the extent that they are instructed as to what words to say and how to say them, it looks as though there was need of prayer of a more definite order than we ordinarily exercise.

Send to the office of the AMERICAN EUROPEAN FELLOWSHIP, 1213 N. Franklin Street, Philadelphia, Pa., for sample copies of the *European Harvest Field*. This magazine shows the need of prayer on the several fields of Europe.

The faith that justifies is the faith that sanctifies; the blood that justifies is the blood that sanctifies.

—*J. H. Evans.*

MOODY MISSIONARY RALLY

By Margaret M. Griffith

THE great annual Missionary Rally of the Moody Church has passed into history, recording a real triumph of the power of the Gospel. The 110 missionaries supported by this church, who are out under 30 different missionary societies in many countries of four of the continents of the world, were represented, together with the millions among whom they serve, by a worker from each Board.

The booths were a constant source of interest. Only after several visits to the booth of the American European Fellowship would one learn what hand-made carpet from Germany, native dresses from Ukrainia, Bavarian scarfs, Polish aprons, and Russian laces and curios really were like. Miss E. H. Steyrer, who prepared the booth, had secured something from each country where our missionaries labor in Europe. The booth was among the most attractive. Faithfully and untiringly, she answered questions and gave out the literature of our Fellowship.

We praise God for the interest and prayerful help rendered our work in the support of Mr. and Mrs. Hill in Roumania.

The annual $40,000 was pledged for the work. All had a cheerful part in this, even down to the primary class of children, 6 and 7 years old, who, with their teachers, pledged $700 for the coming year.

The large auditorium, seating about 4000, was almost filled Sunday night to hear the last missionary address, delivered by Oswald Smith, of Toronto.

Three of the American European Fellowship's missionaries are members of this missionary church: Mr. and Mrs. R. W. Hill, of Roumania, and Mr. Philip Manetz, of Poland.

All believers are branches of one Vine; and, therefore, if God says to one branch, "I will never leave thee nor forsake thee," He says so to all.—*R. M. McCheyne.*

Fishing For Souls

By Dr. James Ewke (Czechoslovakia)

(*Translated from the Russian*)

IT IS well known that the Lord promised His followers that He would teach them how to become fishers of men. There are different kinds of fishermen—some catch fish with nets, and others, with hooks. In the nets, many fish are caught at one time; with the hooks, it is possible to catch only one fish at a time. It is the same way in the kingdom of God. Some fishermen are casting nets and bringing in multitudes of souls for Jesus Christ; others are winning souls for the kingdom of God, one by one. The results certainly are the same, all for His glory. The Lord has recently given me opportunity to fish with a hook, on which I use different kinds of bait. I do not like to use this word "bait" in connection with so lofty a work, namely, winning souls for eternity, but I do not know any other word for that which is put on the hook to lure the fish.

To people whom I know only slightly and who are difficult to approach, I give literature. The books by Professor Martzinkovski stand me in good stead. To the man who is in trying financial circumstances I give the book, "Understanding of Suffering;" to those who trust in science and human knowledge instead of God, I give the book, "Science and Religion;" for those who have no faith in the Bible, I have another book of Professor Martzinkovski's, "Is the Bible True?" These and other books prepare the way for discussions about Jesus Christ.

The work among the Jews is very difficult. As far as I have seen, in my limited experience, the Jews do not like missionaries and are very suspicious of them. Very often the "missionary books" for work among Jews are failures and push the Jews farther away, rather than attracting them, sometimes closing forever the way to the Messiah. I have worked out a special way to work, which many times has been very helpful. After I have become acquainted with a Jew, I give him Mr. Martzinkovski's book, "With Christ in Soviet Russia." This book is written in interesting and novel-like language and does not arouse any suspicions as to its missionary influence. In this book we have the account of a Russian believer who suffered much and who had many different experiences, "in the Name of his God." This book is read with interest by Jews. After the book has been read, my acquaintance with the man is closer and we have many discussions about the God for whom Mr. Martzinkovski suffered. By the time we have reached the end of our discussion, we have forgotten Mr. Martzinkovsk and are talking only about Christ, the Messiah of the Jews and of all nations.

Last summer there lived in my village a Jewish doctor. We had many blessed talks together about Messiah, who only is able to give happiness to Israel as a nation and to every Jew in particular. This Jewish

John Kovalchuk and Dr. Ewke

doctor does not consider me as a missionary, but a good acquaintance and a colleague.

Among Russian refugees, I have another kind of work. They know me as a doctor who does not charge fees for his medical work. Many of them are out of work and, therefore, are not ordinarily able to have medical attention because they are unable to pay for it. I do not take money, so everybody comes to me, even for insignificant ailments. This gives me opportunity to distribute among them spiritual literature, of which I keep a plentiful supply on hand.

In the same court in which I live there is an old woman who has been in bed for a long time, suffering from rheumatism. Many times I have been called in to see her, and I have tried to help her with medicine. In addition to these prescriptions, I have always been sure to give her spiritual literature, together with the testimony of the risen Christ.

In the same house in which I live, one flight above me, right under the roof, there lives a Russian artist and lawyer, a university graduate. He is also a chauffeur and has his driver's license, but thus far he has not been able to get work, so he lives very poorly, in spite of his many attainments. His room is like a dog's kennel. It has no windows, only a skylight, and his bed has on it only a layer of hay.

When I first became acquainted with him, he often told me that he thought of committing suicide. It was evident that he was serious in this intention. I gave him the book, "Understanding of Suffering," and it made a great impression upon him. After this, we often had conversations. During the winter he frequently came to my room to get warm, and we often sat together in the evening beside my little iron stove. Not long ago he told me that he had given up the thought of suicide. While sleeping one night in Praha, he awoke with a terrible pain at his heart and thought he was going to die. He felt that he was not ready to die, and was very much afraid. He found that he did not want to die at all. When this heart attack was over, he began to realize that his thoughts of committing suicide were wrong, and he was cured of that obsession. Dear readers, won't you pray with me for this soul?

I have many acquaintances among students of different nationalities, such as Germans, Czechs, Hungarians, etc. I was traveling with one of them by train from Cernosice to Praha, on a Sunday morning. The student asked me, "Where do you intend to go when you get to Praha?" "To an evangelical meeting," I replied; "would you like to go with me?" A few more words of persuasion, and he accompanied me. He liked the meeting very much. I gave him "The Notes of Believers" and also "Suicide and Christ." Please pray for the Lord's blessing.

IN BALTIC LANDS

By N. Mosherenok

PEACE be unto you, my dear Christian friends in America! My heart is full of thanks for the help which you are generously sending me, from time to time, through Brother Dobrinin. I am occupied with God's work all the time—in Reval, in Brother Moriakoff's district, and sometimes visiting the brethren in Finland. I am serving thirsty souls everywhere, trying to bring them to a knowledge of God's grace.

Sometimes I am in danger from wicked men, but, with my Lord, I am not afraid. Once I was even threatened with death, but I am safe. The Lord gives me success, with His rich blessing. The work of the gospel is going on better in the villages than in the cities. I try to approach all enemies with Christian love, and this has a good effect on them. I am going on with my work, quietly but persistently, as I have been doing for years. The people around us are very poor and can give no money toward the Lord's work. We must serve them, both spiritually and materially. I greet you heartily, with my prayers.

Tell me not merely what a man says and professes. Tell me rather what his heart is, and I will tell you what he is.—*Bishop J. C. Ryle.*

"The more confession of Christ and of suffering for Him, the more joy there is."

Spiritual Darkness in Carpathian Russia

By John Kovalchuk

WE often have opportunities for meeting and getting acquainted with different classes of people, including the Orthodox or Greek Catholic clergy. The Carpatho-Russians are very much interested in everything that is Russian. They love to talk about Russia and to hear the Russian language spoken. This is because many of them were prisoners in Russia during the World War and, while there, they saw the riches of that country and learned to like it. They somehow feel as though they are related to Russia.

For centuries they had been looking to that country to come and free them from Hungary. Before the war they were all Uniats, or Greek Catholics, subject to the Pope at Rome. They were not allowed to become Orthodox, like the Russians, although they greatly desired it. The old Austro-Hungary was afraid to allow them to become Orthodox, for political reasons. Forbidden fruit is very enticing, and it was thus with these Carpatho-Russians.

At the end of the World War, in spite of universal unrest and revolutions, there appeared in Carpatho-Russia many agitators against the Greek Catholic Church, telling the people to leave that church and to join the Russian Orthodox Church, toward which they had had an inclination for so long a time. Some of these agitators were Russian war prisoners, and some were Russian Orthodox priests, who had run away from Russia during the revolution. They were very successful. The great majority of the Carpatho-Russians became Orthodox, only a very few remaining with the old church.

The people now had no mercy on the old Greek Catholic clergy. They put the priests out of their villages and towns and got possession of the churches. They said they had good reason for acting that way, as the priests, under the old regime, had been their tyrants instead of spiritual fathers and instructors. They were rather government political agents, of whom they were afraid. The people were rejoicing, celebrating the victory over their old enemy and thinking that now they would have full rest for their souls, for they had joined the Orthodox Church, which they thought was the only true church of Christ. Schools for preparing priests were hastily organized, and in a short time one could see priests, dressed in long apparel and with long hair, in every town, village and city. Money was collected, and Orthodox churches and monasteries were built.

It did not take very long, however, for the people to find out that there was something wrong even in the Orthodox Church and its faith. Their supposed spiritual fathers did not justify their calling. It became evident that they had become priests, not because they were called of God, but because they expected to have well-paid positions and be honored by the people. They are ignorant and unregenerated, knowing nothing of the saving grace of the Lord Jesus Christ, and they live immoral lives. The members of the Orthodox Church are becoming more and more disappointed. Some of them are returning to the old Greek Catholic Church, some try to be Orthodox in spite of the immorality of their clergy, but most of them are becoming atheists. The tendency toward communism is growing considerably.

A few days ago a tall, young man, a Greek Catholic monk, came to our house to see us and have a talk with us. When he entered our house, he asked me if I were John Kovalchuk, the Protestant missionary. When I replied that I was, he smiled and said that he was very glad to find me home at last, as he wished to have a private talk with me. He first asked me what was the essential part of my teaching. I took my Bible and read to him these words: "This book of the

law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that it written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8). Also, "Turn not from it to the right hand nor to the left" (Joshua 1:7) and Revelation 22:18 and 19.

He then asked me if I believed traditions. I asked him which he puts in the first place, the Word of God or tradition. He answered that the Word of God has more authority than the traditions of men. Then I asked him again, "Suppose the traditions of men would say contrary to the Word of God, which would you take?" He replied, "The Word of God." Then I told him that that is what I am doing, and that we must obey our Lord Jesus Christ, who said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." We also should search it in order to know what is not according to it, so that we do not turn from the Word. He asked me some other questions, with regard to praying to Mary, the mother of Jesus, and to the saints, etc. I answered him from the Word of God.

He then told me that I surely stand on a firm foundation, and he himself began to be interested in the Word of God. I asked him if he was saved. He was surprised to hear that question, and said, "How can a man know that now?" I read to him from the Word of God, proving that one can know it now definitely. His heart was softened and he began to tell his life story. While yet a small boy he left his parents and ran away to the Greek-Catholic monastery. He spent seven long years there, locked away from the outside world. He whipped himself, prayed much, fasted, and did many other similar things, in order to be saved. He tried his best to keep his faith in the Greek-Catholic Church, but nothing could satisfy his heart's longing. He knew the immorality of the Greek-Catholic clergy, and was disappointed. Then he went and joined the Orthodox Church, hoping to find rest there. He became an Orthodox missionary. In the Orthodox Church he also found awful immorality among the clergy. He was disappointed with this church, also, and now he did not know what to do. He spoke of the awful spiritual condition of the people, and their disappointment with the church. The Lord alone knows what will be the result of all this. The church itself has prepared the people for communism. She has become like salt which has lost its savor and is good for nothing but to be cast out and to be trodden under foot of men.

The need here of workers who have truly been called of God is indescribable. The opportunity is still open to proclaim the good news of salvation to these poor people, who seem to be neglected by everybody. We beg your prayers for us and for this field.

Later — We had a very blessed baptismal service at Bustino last Sunday at the river. It gave us a wonderful opportunity to testify to a large crowd of people. Ten persons were baptized and joined the church at Bustino. We are preparing for another baptismal service in Neresnice.

Wells of Salvation

The well of Joy! The joy of the Lord is still to be our strength. A joyless Christian is a libel on his Master—he is a contradiction in terms. And nothing is so infectious as joy.

There is nothing the world so really longs for as joy, and nothing may be so enduring as the joy of the Lord. Why, "with joy shall ye draw water out of the wells of salvation" is meant to be your happy and abiding experience.

—Dr. Northcote Deck.

Our own way is to mourn over our weakness, and to wish that we could be made strong. But God's way is that we should glory in our weakness, that the power of God may rest upon us.

—Rev. Louis C. Parkinson.

Evangelizing By Tracts

By Charles Lukesh

WE have a lively bunch of Sunday School children. In spite of the persistent efforts of enemies of various sorts, who seek to draw or drive them from us, we rejoice to be able to sow the good seed in their hearts. Only the Lord knows how long we may be able to do it. Any day the political sky may break forth in a storm, for it is getting more and more cloudy. We are having an aeroplane attendance contest in the Sunday School. On a paper background, a snow-topped mountain points high into the blue sky. Thirteen lines mark the Sundays of the quarter, and the children take a lively interest in the advance each time. We try, however, to impress the necessity of a real advance heavenward, which is life's contest for eternity.

Even the smallest children respond in a way that is often astonishing. The unconverted father of a little tot not yet three years old wanted to tease her, so he told her he would not let her go to the Lord Jesus. But she had very recently learned the verse, "Suffer the little children to come unto me, and forbid them not," and was ready to quote it in defense. This shows that it is worth while to work with even the smallest ones.

Since it is compulsory here that the religious belief of even the children be registered, much influence is brought to bear on the parents to keep them in the Roman Catholic Church, thus binding them to it. There are uncles and aunts and grandparents, none of whom care a particle for the souls of the little ones, but who want them to be tied, hand and foot, to the Church. Thus there is often a battle among the parents as to how to register them. A young convert was recently delivered from the power of the grave, in answer to prayer. This made a great impression on her husband, who was then willing that she and her children be registered free from the bondage of religionism. Their little three-year-old girl made her unsaved father pray with her regularly, and told him he must go with her to Sunday School and give his heart to the Lord Jesus.

The extension work lies heavily upon our hearts. It is too much for us, with our already crowded schedule, to try to reach the districts farther distant. The neighborhood within a considerable radius is reached with the tracts distributed regularly at every weekly market, when sometimes people come from considerable distances. We alternate at four different corners, sending each four weeks a new

Mrs. Lukesh and Group of Children

message to the four points of the compass. Ten to twelve thousand sermons go out each month from these street pulpits, and only the Lord knows how many are reached thereby. We ask your prayers for this distribution.

Besides this, six to nine thousand are sent monthly to all parts of this country and abroad, bringing various responses. Yet that does not leave us carefree. We have been reaching out to the districts beyond us, traveling on bicycles from village to village, in order to give out at least a tract to perishing souls. We feel our incapacity in this respect, for we have only one day (Monday) when we do not have regular meetings in the town, but on that day and part of Tuesday we have tried to reach out to a radius of over 75 miles. Even then, we reach the various places only in several years—and what beyond that? We and some faithful friends with us have been praying for a means of transportation that will get us around much faster without killing ourselves before the time. We are nearing the goal and trust that we shall soon be able to go about in a car, as we have about half the necessary amount. If some would like to have a share in this, either in praying or giving, it would be appreciated.

How much might be accomplished with a car, if the Lord tarries! Even the shortness of the time urges us to go on, at all costs, to save some as firebrands. A widow of a school teacher writes stirring pleas for us to get in closer contact with her, that we may give advice to the troubled souls of her and her family. There are points of contact, made on previous trips, which count for nothing because of the impossibility of seeing these friends again. Much time and strength now being wasted in traveling should be used to answer correspondence pertaining to the tract distribution, whether personal or by mail. Few will appreciate what it means to wrap 200 parcels an hour, which is the record reached by Mrs. Lukesh. Then, when the messages have been sent, the seed ought to be watered by prayer, in which important work any of our readers may have a part. The answering of inquiries rests upon us, and we plead only for such facilities as will save our time.

We praise the Lord that, up to this time, 80 printed messages have gone out, more being prepared or already in print. As they reach the various needed questions and problems, no wonder there is constant demand for them, but I am sorry to say that only one-fourth of them are still available, others being out of print. We are often asked for a message that was issued years ago. We must press on, depending on you to stand with us in prayer.

IN NEEDY ALBANIA

By Mrs. Phineas B. Kennedy

EARLY in February, I was in Tirana, the capital, and feel like sharing with you some of the interesting experiences of my trip. Because of the illness of a former pupil of mine, I remained in Tirana over two weeks, and in that time had opportunity to make some thirty calls on friends there. On my trip I came in touch with 18 of our former pupils, here and there.

I went to see Mrs. Tsilka often. She was once connected with our Mission and is very seriously ill. You may have heard of her as the one who accompanied Miss Ellen M. Stone when she was captured by brigands many years ago, in the mountains of Macedonia. She is the widow of Rev. Gregory Tsilka, the Albanian preacher, a fellow worker of ours in the earlier years of our service as missionaries under the American Board. Since the withdrawal of the Board, Mrs. Tsilka has been doing faithful service, first, in connection with the State Hospital, and later, in connection with the State Orphanage at Tirana. Many remember her in America as Kate Stefanova, graduate nurse of the Presbyterian Hospital, New York City. My heart goes out to her in her physical weakness. Pray that she may find Jesus her all-sufficient support and comfort.

While in Tirana, I attended the Orthodox Church, where, after Mass was celebrated,

we heard a sermon on the Prodigal Son by one of the young theological students from the seminary. It was earnest and well delivered, but lacked the evangelical application which the people needed. I had the privilege of calling upon the archbishop, who received me graciously in the midst of a busy morning. He said he appreciated the work we were doing and, as long as we did not hold up the Orthodox Church to criticism or make comparisons and contrasts, we would not be opposed, for the Orthodox Church, he said, was tolerant and was not a persecuting church.

It was a disappointment that I could not see the king, but he was not having any audiences those days. From interviews with prominent men, I came away with the hope that we would be permitted to carry on evangelical work in other parts of Albania, but weeks have passed and the local authorities here have had no official word to communicate with us.

Last week our C. E. society (girls') walked to a village in the center of the plain, for a picnic. Mr. Kennedy and I accompanied them. Although it took most of the day, we felt the time had not been lost. Our picnic was in the pleasant church grounds. The intelligent young priest was very kind, and he and Mr. Kennedy had a long talk together on Bible truths. After lunch, a large group of children gathered around me as I explained the pictures on the Sunday School picture roll we had brought with us. A bright little Moslem girl seemed to drink in everything I said.

Our Sunday School has a smaller attendance now on account of the warmer days, which draws the boys, especially, to outdoor pleasures. This makes it easier to teach the many who still come, and we are grateful to Mr. and Mrs. Jacques' two Bible Classes of boys and girls, respectively, who serve as teachers. The last Thursday of each month, the superintendents and teachers take lunch together and talk over the interests of the Sunday School. We wish we had some hold on the parents of our Sunday School pupils, who, although ready to have their children come, are themselves a little wary of us. Perhaps many of them feel no personal need for religious instruction.

By 9.50 A. M. the two sessions of the Sunday School are over, and at 10 o'clock we have our preaching service, which is well attended. Because Mr. Jacques has lost his good interpreter, he decided recently to give up preaching on Sundays, for the present, and to concentrate on the Friday night meetings, of which he has charge, because he can speak more freely in the Albanian language to a smaller group of people. He is doing splendidly with the language and we hope he will soon feel he can take his turn in bringing messages to the people on Sundays.

Our other week-day meetings are Mr. Cheno's, on Wednesday evening, and mine for women and girls, on Friday afternoon. I wonder if you know that we have a "fellowship meeting" for prayer and counsel late Tuesday afternoon. We are all much in prayer as we try to adjust ourselves to these restricted conditions and changed regulations. We prayerfully continue to do personal evangelism as we have opportunity. It is good to know that so many are praying for us. Pray that we may be able to move about more this summer, that the needed funds may come in for touring, and that we may be obedient to our Lord's leadings.

Ask—Seek—Knock

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

We have lost contact with God. We are without God in the world. Yes, but God is to be found by those who truly seek Him. "Seek ye the Lord while He may be found." Do you want to find God? He may be found. "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." How blessed! And the Kingdom of Heaven will be opened to those who knock.

Here, then, is a progressive experience, a Pilgrim's Progress of the soul. It begins with a direct plea—ask; it proceeds to a diligent pursuit—seek; and it develops into a determined purpose—knock.

—Montague Goodman, at Keswick Convention.

MR. DOBRININ MRS. DOBRININ LEONID DOBRININ MISS FEDOROFF VALENTINA DOBRININ (MRS. DOBRININ'S SISTER)

VERNOST (FAITHFULNESS)

By ALEXANDER DOBRININ

ANOTHER issue of *Vernost* has come from the press. As was stated before, at one time its circulation was 3000 copies a month. Then it dropped to 1000, due to the hard conditions of the depression. Seventeen hundred copies were issued this last time. The future of the magazine will depend entirely upon God and the prayerful support of His children. There is much spiritual awakening, and many poor Russians are asking that the magazine be sent them free of charge.

Many encouraging letters from the readers of this Russian paper are constantly being received from many corners of the world. We quote an extract from a letter received from a missionary in Tientsin, who is associated with the China Inland Mission:

"The other day I received your evangelical monthly, 'Faithfulness,' and it was with great pleasure that I read your article about your personal experiences. I feel I know better your paper and what it stands for. What is the best way to send a contribution to you? I cannot promise you any large sum, but as much as will be possible at the time.

"My husband is English and I am a Russian. I left Russia in 1906. After being in the interior of China for about twenty years, we have been asked to come here. My husband is a business manager for all of our many stations here in the North, and my work is to be in charge of the Missionary Home. We have very many missionaries who pass through here on their way to different parts of China.

"You will be glad to hear of a Russian couple who turned to the Lord about two weeks ago. I have given them your papers to read. Hearty greetings and prayers for blessing upon your good work."

RUSSIAN BOY AWARDED HONORS

OUR brother, Alexander Dobrinin, informs us that his son, Leonid, who will be graduated from a Philadelphia high school this summer, is one of twelve graduates of Philadelphia high schools who are the recipients of scholarships in the Drexel Institute of Philadelphia. These scholarships provide tuition for two years and are awarded annually on a merit basis. Leonid was the only Russian boy in the high school in which he

has spent three years since coming to America. Besides this, he took first prize ($25.00) in a contest in the German language, in which 27 students of various Philadelphia high schools were participants. Leonid loves the church and is a zealous member of the choir. Brother Dobrinin asks us to thank the Lord with him for the blessings received by him and his family since coming to this country.

LETTERS FROM RUSSIAN BELIEVERS

(*Translated from the Russian*)

Tears of Joy. "I received the money you sent. Oh, I cannot say how I wept after receiving your help. I had been almost insane because of grief, but the Lord does not forsake. For each dollar I received one ruble and 38 kopeks."

Soviet Taxes. "We are in the midst of very hard circumstances, as far as food, clothing, and shoes are concerned. I will soon be driven out because of taxes. I am taxed as much as 95 pounds of meat, but I have only one chicken. My cow was taken by the Soviets to the meat department. I am now compelled to sell everything in order to buy a young cow to pay my tax. If I were to describe all the details, it would be necessary to have much paper, but we do not even have paper."

Blinding Tears. "I receive a salary of 40 rubles a month, but my living requires 10 rubles a day. My daughter is employed in the fields for a little bit of bread, and she spends nights there. When I return home, it often happens, because of much weeping, that I cannot see the road before me."

Lodging Problem. "I was not able to answer your letter, because every day has been spent in looking for a room in which to live. It is a painful endeavor, and my efforts have thus far been fruitless. All the houses are taken by the Soviet lodging office. There are only a few houses besides, and the rent of these is very high. My large family is refused a lodging in any of these. An arrangement is now established by which the owner of the house retains for himself only a small room, selling the rest. You can buy an apartment for 1000 to 2000 rubles, but they are not rented any longer, as before."

Gleaning Like Ruth. "The collective commune took everything from me last year—my cattle, my house, and my land. On half an acre I had planted corn and they even took that, to the last stalk. I was a prosperous farmer before, but now I am a beggar. At harvest time, we gathered the gleanings from the field, but now this also is forbidden. There is no Boaz."

Three Dollars for Two Months' Job. "From the depth of my heart, I thank you for your help. For your $3.00 I received from the *Torgsin* more food than I could get for my two months' salary."

Sharing the Last Crumb. "The Lord led me to give, from the $5.00 which I received from you, $2.00 to three other believers."

Value of $3.00. "With the $3.00 which I received from you, I bought 20 pounds of corn flour, 10 pounds of buckwheat, 2 pounds of oil, and 2 pounds of macaroni."

Without Sugar. "Because of chronic half-starvation, my mother has heart trouble. With your money we procured a different kind of food. I wanted to get some sugar, too, but the Soviets did not have any."

Easter Joy in the Midst of Sorrow. "I deeply thank my Lord that you remembered me in my trouble. We were able to spend the Easter holiday in Christian joy, and to be spiritually encouraged at the remembrance of Christ's resurrection. Your parcel was received intact."

Destruction. "You cannot now recognize our home and surroundings. Many people have died of starvation. I have a little house, but there is no one to whom to sell it. I am compelled to leave everything in order to flee, to be saved from starvation. In Leningrad a loaf of broad costs 5 rubles, but here in the South, which was formerly the best location in the land, the same loaf costs 25 rubles."

Delicious Dinner. "For your $5.00 I got 8 rubles and 20 kopeks in the Soviet *Torgsin,* for which we were able to buy 32 pounds of buckwheat and 34 pounds of hominy. We rejoiced and wept. When I came home

from my work, I found the dinner all ready, cooked by my wife, and I thanked the Lord for all of His care."

NOTE: To some of the writers of these letters, as well as to some others, help is being sent, from time to time, by the friends of the American European Fellowship. *Torgsin* is a Soviet store, where products can be bought for foreign money. If you have a dollar or a pound sterling, you can get food here comparatively cheap, but if you try to buy the same wares with Soviet rubles, they cost 50 to 60 times as much.

FRUITFUL WITNESSING

By ARTHUR BLUHM
(Latvia)

RECENTLY, by His grace, I had opportunity to carry the glorious gospel of our Lord and Saviour, Jesus Christ, into the country, and He blessed our meetings in a special way. Self-righteous and self-willed people came to Jesus and were made free and happy, for He is not only a Saviour for those who are down in the miry clay, but He is also more than willing to save the Pharisees, who try to work out their salvation by their own good works. The Holy Spirit says: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

At Paplaki, I was able to arrange for two good meetings. At 10 A. M. we held one for believers, to build them up in grace and knowledge, "according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us into the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." For my text I used Ephesians 1:1-14. The Lord does not want His redeemed ones to be ignorant. He gives unto them wisdom and makes known unto them the mystery of His will. By Him we obtained an inheritance, when by faith we received His salvation and were washed in the Blood of His Cross. Now, as dear children of God, we are bound to walk wisely in this present evil world.

At 5 P. M. we held a large gospel meeting, preaching from Isaiah 53. The Holy Spirit called everybody's attention to the message, and silence and peace reigned, even among those who love folly. At the close of the meeting, I gave an invitation to those who were anxious about their souls' salvation, and a goodly company remained for an after meeting. Here the Lord was especially near to us. Many raised their voices in prayer, confessing their sins, and found peace at the feet of Jesus and were cleansed by faith in His precious Blood.

The opportunity of proclaiming, to the people of the country, "the grace of God that bringeth salvation," is especially great at the Easter season. We celebrate six days, from Green Thursday to Easter Tuesday. Although it is considered wrong to do any kind of work during these days, drunkenness is not considered a sin, and if we ask a man on Good Friday why he is drunk, he will be likely to reply: "Why should I not be drunk? I am sorry that the Jews crucified the Lord Jesus." Should you ask the same question on the resurrection day of our Lord, you would be sure to receive the reply, "Because I am glad that the Lord Jesus arose from the dead." How terrible to see people living in such awful darkness, in a Christian country, where the gospel is preached in churches and on the corners of the streets! But, thanks be to God, there are real Christians, too, who celebrate Good Friday in a silent and holy way, bringing the "good tidings of great joy" to the unsaved.

On Easter Sunday we had a baptismal service, when eight souls were buried with Him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life (Romans 6:3-6). These beloved in the Lord, in their white robes, gave a good confession before many witnesses. Among them was one dear couple, who would not receive the witness of their little twelve-year-old daughter, a Sunday School girl. The Lord then took the child from them,

after which their stony hearts became gentle, all pride left them, and they both came and cast their poor souls at the Saviour's feet. So, from the gross darkness of the Roman Catholic Church, they came into the marvelous light of the dear Son of God, to whom shall be the glory forever and ever.

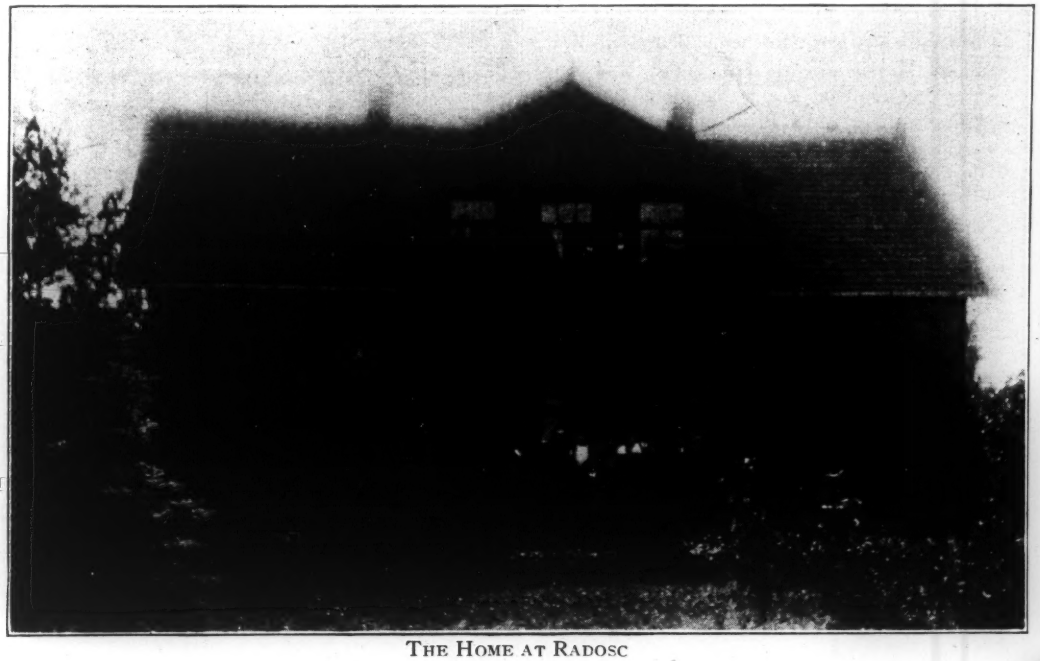
I must mention the hospital work, because I believe there will be a great harvest in "that day." I not only distribute tracts and Gospels to the sick ones in many departments, but also to their visitors. Strange as it may seem, we always find among them some who refuse the Lord Jesus and His gospel of grace. At the time of my recent visit, two men and an old lady were so proud that they would not even look at the tracts, and I had to tell them that a time would come when they would seek for the Word, traveling from shore to shore (Amos 8: 12).

A dear saint went home to be with the Lord. Now, it is the custom in my country that, the night before the burial, all friends are invited, as it were, to say good-bye to the loved one, and a divine service is held. This dear sister who had passed away was about eighty. Her husband, whom I have known for some years, invited me to bring the message on Sunday night. When I reached their home, the large room, where the sister lay, was quite crowded, and more guests kept coming in. At last there came a choir from a Baptist Church in the neighborhood. After they had sung some hymns, I brought a message from John 11:25, 26: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." The Holy Spirit did a powerful work, and right there, in the place of death, there was the beginning of new life.

The next day, Monday, at 5 o'clock, a goodly crowd gathered again. After a short service at home, the undertaker took charge of the funeral procession, as all the people went to the cemetery. There I spoke on I Cor. 15:42-44; 49-53, and testified to this great congregation of the resurrection of the body and the Second Coming of Christ, when He will give to every one of us according as our works shall be.

Do not forget that I can do nothing apart from Him. Therefore, brethren. pray for me! Pray for a definite reviving among God's people here, to the praise of His glory.

WE HAVE just received from the publishers, Prof. Vladimir Martzinkovski's book, "With Christ in Soviet Russia." It gives a Russian Christian's personal experiences of the power of the gospel in freedom and in prison. 364 pages. $1.25 per copy, postpaid. May be ordered from office of the Fellowship, 1213 North Franklin Street, Philadelphia, Pa.



THE HOME AT RADOSC

LOOKING FORWARD TO RADOSC

BY MISS CHRISTOFFERSEN

"IF THOU draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul (Isa. 58: 10-11)."

With these words, we are sending you greetings in His Name, with heartfelt thanks for your prayers and loving co-operation in sending gifts to the poor people here. We have been sewing uniform summer dresses for many of our children—the small ones red, and the larger ones blue—and they look so nice and happy. We have a little boy whose response to all such blessings always is: "I love you with my whole life."

The Lord is blessing, hearing your prayers and ours. We have been led to rise an hour earlier each morning to ask that His power be manifested. Our mission is filled with children. They are looking forward to Radosc with great joy—and a few of my experiences these last weeks will tell you why.

There is a law in this land, that no one can be put out of their home during the winter, even if they are unable to pay a cent. But then, in May, there is a general setting out of people, and these last weeks they have been coming, telling me of their sorrows. One boy came, and with a look on his face as if I were a millionaire, he said: "It is only 50 Zlotys." For fear I should not understand, he repeated: "It is only 40 and 10." There are large barracks, like barns, where the homeless are taken, so long as there is room—but there is no more room, even there. I know of families who are sleeping and living almost anywhere the police will allow.

Visiting barracks in the Jewish section this week, I found, for the first time in my life, naked children, without even the least that one would expect to cover them. The mother was lying in a hospital, and there was no father.

We are praying and trusting that this will be a blessed summer in Radosc for many of them. Just to be out in a garden, in

the woods, to sleep in a clean bed, to sit at a table—is great to them. They will hear about Messiah, learn His Word, and sing His praise. God grant that they may find Him, too, for He is their only hope.

Continue in prayer with us for love, wisdom, patience, strength, and needed supply.

"In everything by prayer . . . with thanksgiving."

WORK AMONG BULGARIAN CHILDREN

By Pauline Dimkova

I CONSIDER it a privilege to be able to share with our good American friends the following happy and interesting facts relating to the work among the Greek Orthodox children in Sofia, Bulgaria. It seems to me that there is no work more promising and valuable than the work with these 100 to 150 children in our Sunday School. It is true that during the six years of its existence the work has passed through many difficulties, crises, and even persecutions, but, with God's help, it has survived most successfully. This would not have been the case had the teachers not been willing to give not only their precious time and strength but also their financial aid. I thank God for their devotion, Christian character and zeal, as well as pedagogic skill. My own feeling is that the school has sown God's Word into the hearts of our pupils with great power and influence. The results of this work we leave in the hands of the Almighty, who is able to bring forth much blessed fruit for His Kingdom, in Bulgaria.

The joyful Easter season was approaching. On the preceding Sunday the children opened the Sunday School boxes of the three departments with great enthusiasm. Though the children are very poor, they were able to collect 300 leves ($3.50). The children proposed and decided that this money should be used for the sick children in the National Hospital in Sofia, and also for the 80 poor children gathered from all parts of the city by the visiting nurses of the Bulgarian Red Cross. It was decided that we should buy chocolate eggs and biscuits for this purpose. A friend of mine had sent me $10.00, which I gladly gave for

Children in Bulgaria

the poor children, thus making the children's proposition possible. With much love and serious thought, the little ones prepared a program, so that they might give an Easter entertainment in both places.

As some of you already know, Bulgaria celebrates Easter for three days. The first day is usually spent in going to church and visiting one another. The hospitals are open and many visitors go there. We were, therefore, asked by the hospital authorities to make our visit in the morning of the second day. We went there at the appointed time. Many of the children were dressed in our lovely Bulgarian costumes. We marched through the big hospital, singing our Sunday School songs. All of the patients who were well enough were at the windows or came outside to hear the voices of the happy children as they sang. At last we stopped at the Children's Ward. Four doctors and several nurses met us very cordially. The little patients were waiting for us in the small hall, sitting on little benches. Their joy was great when they saw so many children like themselves coming to visit them. The program began. The glad Easter message was presented very successfully. Everybody listened carefully, while the patients clapped their weak little hands, expressing their appreciation. When the short program was concluded, our children gave each patient a chocolate egg wrapped in colored paper. The joy of the children was touching, especially when we went into the rooms where those were

lying who had not been able to get up. They thanked us for the good songs. I shall never forget the little tubercular children. Their pale, unhappy faces were illuminated with joy and satisfaction when they saw the children and the colored eggs. The doctors and the nurses thanked us, with warm words of sincere gratitude. Our pupils were glad that they had made so many sick children happy.

From the hospital we went at once to the big City Hall, where 80 poor children had been gathered from all parts of our big city and were eagerly waiting for us. Their parents were also present, as well as all the visiting nurses of the city, with their president. The Hall was beautifully decorated with green and also with the national and Red Cross flags. Though our children were tired, we had to begin our program at once. My sister, who is one of my most gifted teachers, told, in beautiful language, the events that clustered around the suffering of Christ and His triumphant resurrection. All who were present listened with great interest. Many of the parents were crying for joy. At the close, the nurses, helped by our children, gave the poor children the things prepared for them. The camera of one of the best newspapers in Sofia took pictures of our children and these were used the next day in three of the daily newspapers, with flattering words of approval and commendation. Later on, I received two letters of thanks from the doctors in charge of the Children's Ward in the hospital and the Red Cross.

You can imagine how tired our children were after giving two entertainments in one morning, but they were very happy and enthusiastic. We were all glad that we had given such a powerful testimony to our Risen Lord.

Let me tell you one thing more. Yesterday the mother of one of our Sunday School pupils came and told me that the best women of our community had decided to ask me to help them establish a Women's Society for Christian Enlightenment and Good Motherhood. "You must teach us, also," she said, "how we can become true followers of Christ and work for His kingdom." This news was very precious to me, and brought real happiness to my soul. God has opened before us another great golden door for service. Let us thank Him for all His goodness and pray earnestly for the work in Bulgaria.

AND HE SAITH, FOLLOW ME

"This spake He, signifying by what death he should glorify God. And when He had spoken this, He saith unto him, Follow me" (John 21:19).

The cross awaits me? Yes, I know.
The night is dark? But He is near.
The path is rough? His arm upholds.
I cannot see? But I can hear,
And where He leads I follow on;
He calls me, and I may not stay;
His strength is mine through all the days,
His light is sown along my way.

I know not where that way shall lead;
It matters not, so He shall guide;
So only, when the tempests come,
I feel His presence at my side.
When skies are bright above my head,
When smiling eyes with tears grow dim,
Through smiles or tears His peace is mine;
'Tis joy enough to follow Him.

O loved Redeemer, loving Lord!
I hear Thy voice; it calleth me
Through joy and grief, through toil and pain,
To rest beyond the stormy sea;
O'er mount and valley, plain and stream,
Unto the place where I would be,
Unto the heaven where Thou hast gone,
I follow Thee—I follow Thee.

—Annie Johnson Flint.

Don't stop praying! the Lord is nigh;
Don't stop praying! He'll hear your cry;
God has promised, and He is true;
Don't stop praying! He'll answer you.

Don't stop praying for every need;
Don't stop praying! the Lord will heed;
No petition to Him is small;
Don't stop praying! He'll give you all.

Don't stop praying, but have more trust;
Don't stop praying, for pray we must;
Faith will banish a mount of care;
Don't stop praying! God answers prayer.

—Selected.

ON THE JOB

By K. Jaroszuk

(Translated from the Russian)

IN the month of February, the Lord helped me to visit 50 Russian, 3 Polish, and 11 Jewish families. I held three evangelistic meetings, two meetings for children, and preached in five meetings. I was obliged to walk 15 kilometers, and traveled 25.

The work during this month was not so good, owing to bad weather. At first there were cold winds, and that was followed by warm weather, which resulted in a flood. Many times I was obliged to return home. Lack of means was another hindrance.

On the 4th of February, I announced a meeting in the village of Podolni. This village is 15 kilometers from my home. I received word from the brethren in that place that the police were ready to make trouble for us, having been instigated by the Greek Orthodox clergy. On the appointed day, in spite of very bad weather, the Lord helped me to be at the place, but, to my disappointment, none of the brethren were there, because of the threats of the head of police of the village D——, who had threatened and mocked our brethren many times before. Last year he beat one of our brethren so severely that he was in bed for a month.

When the people learned of my arrival, the meeting room was soon filled. In accordance with the wishes of the soul-thirsty people, I preached from the Word of God about His love for sinful man and His Sacrifice, telling of His grace and saving power. Many listened with tears in their eyes, sighing deeply as they realized their own sinfulness. A twelve-year-old girl was singing with me. When I asked her whether she knew God, she at once replied, "How could I help but love Him, when He loves me?" The time passed rapidly, and it was evening when I returned home. They asked me to visit them often, bringing them the Word of God.

Not long ago, when we held a similar meeting, the priests of the Greek Orthodox Church held meetings shortly afterwards, in which they tried to kill the seed that had been sown in the hearts of the people. However, as often happens, the people ignored their warnings and were more interested after that than they had been before.

Very often, after we have preached the Word of God in new places, the Adventists come and try to persuade the people that their only salvation is in keeping the law of Moses. They deny immortality, teaching that the soul dies with the body. Thus they confuse many new converts. Under such conditions, it is necessary to constantly and prayerfully preach the pure Word of God.

Being in very straitened circumstances, I am often obliged to lose much precious time to earn some money to live. Very often I allow myself only one meal a day, but I thank God, who taught us that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God." Having that in my mind always, and disregarding the difficult conditions, I often go away two or three kilometers in the evening, after a hard day's work, and preach the Word of God. When I reach my home again, it is one or two o'clock in the morning. Besides this, I have callers in my home, and also distribute literature.

Not long ago, I visited a blacksmith's shop and distributed spiritual literature among the workmen. After my visit, a deacon of the Russian Church came into the same shop and asked one of the workers to give him a smoke. In response, they handed him one of the tracts which I had given them, asking him to read it. Then, in walked the priest of the Russian Church and inquired about the contents of the tract. After looking over the tract, he explained that it was the literature of the "Baptists." They asked him if it was all

right to read it. The priest replied, "Yes, they are very good people. It would be good if everyone were like them." All who were present were surprised at his answer, being also very glad that they were permitted to read the tracts.

Yesterday I received your letter and check, for which I thank my Lord and you with all my heart, as I was in very poor circumstances and had asked the Lord for help. I am praying that the Lord will bless you and your work. May He repay you and give you the means for His work! Please help me with your prayers, and also materially, that I may be able to give more time and strength to His service.

Later Word from Mr. Jaroszuk

In the month of March I was able, by God's help, to visit eight places, 60 Russian families, two Polish, and 24 Jewish. I held five meetings for children and preached four sermons. I walked 59 kilometers, traveling 15. Coming home at midnight, there were dangers to be encountered—first, from a mad dog, and then, later, I found it necessary to cross the river in a small boat, and it was a very windy night.

The meetings were of an evangelistic nature and the Lord greatly blessed them. People were looking to God with tears in their eyes, thanking Him for His love for sinners. It is easy to see that there is a spirit of revival everywhere, as people are asking me what to do to be saved, and inviting me to visit them again. They are also asking for literature, but it is almost impossible for me to give them any, because of lack of means for acquiring it.

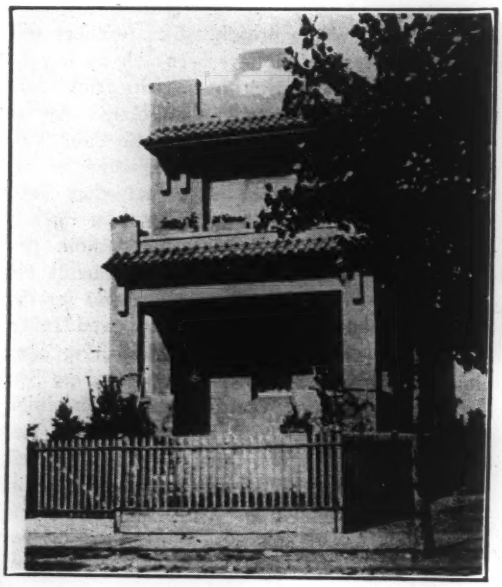
Many times I must stifle my desire to work for the Lord all the time, because of material needs. In the meantime, when I am not able to preach, other teachers spoil the seed which I have been able to sow for the Lord. We often have visits from "false prophets," who call themselves Apostle Peter, Apostle John and Apostle Paul. They speak in a strange language, which no one understands. They say that they have power to heal. Their leader is a man by the name of Ivan Morashka, whom they call the angel of the New Testament. His wife, who left her former husband for this Morashka, they call "Prophetess and Tabernacle." They all say that they have come from heaven and that there will be no Second Coming. According to their opinion, the kingdom of God came to earth a long time ago. After every prayer, they talk in the strange, unknown language, and sing and dance and play various musical instruments. With such behavior, they destroy the work of God and confuse the minds of the people, but, thank the Lord, many are able to understand that they are wrong.

At present, I have invitations to visit many places, some of them far away. They are inviting me to preach and to administer the Lord's Supper. If it be the Lord's will, I hope to leave tomorrow. I need very much material support for my wife and for the rent. Because of lack of means, I intend to walk, with the help of the Lord (I Peter 5:7).

Three Days Later

I have now received from you a letter and check, for which I thank you with all my heart. I am now able to pay for the rent, which I owe for two months. I shall now be able to work for the Lord in His vineyard. Today I have a meeting in a village 15 kilometers from here, and tomorrow, God willing, I shall go farther.

MISS JEAN RHODE, who has been recuperating in England, writes that she is planning to have her fresh air work amongst the women and children again. We ask your earnest prayers that this ministry shall be richly blessed of God.



MR. NAGY'S CANARSIE HOME

AN AUTOBIOGRAPHY

BY EUGENE NAGY

(Continued)

IT WAS now 1907. Seven years had passed since I had joined the church, and a complete change had come into my life by this time. I was now devoted to Jesus, heart and soul, adoring Him for the purity and loveliness of His character, for the marvelous beauty and truth of His teachings, for the life He lived, and for the death He died, voluntarily laying down His life for sinful men. Realizing these glorious facts, I was persuaded that He is indeed the very Son of God spoken of in the Old Testament Scriptures, and I worshipped Him. Hence, it followed that, looking unto Him, I should live my Christian life seriously, as, indeed, I made every endeavor to do. Anticipating zeal and whole-hearted devotion to Christ on the part of His professing followers, and observing, instead, lukewarmness and a general divergence from, and slighting of, His teachings, I was deeply grieved, and I could not help coming to the conclusion that my beloved Friend was being wronged and that Christians were neglecting their divine calling. Economic conditions, morals, and every phase of life must be related to the religion of Jesus Christ by all who claim to be His disciples. This was the conclusion I arrived at through devoted study of the very words of Jesus, but, placing Christianity in the balance, there seemed to be much wanting.

Experiences gained during these years, through personal investigations made at all hours of the day and night, gave me much food for thought. The sights in the slums and poverty-stricken sections of the city, in the Bowery and in Chinatown, and in the Rescue Missions; seeing thousands of jobless and homeless men and women sleeping on the benches in the public parks at night, and then, in the early morning hours, standing in line and waiting their turn at the drinking fountain to wash up—all these bore heavily on my heart. I further considered God's goodness in providing abundantly every necessity of life and empowering man intellectually so that wonderful machinery could be produced for the speedy manufacture of ample supplies of every kind of wearing apparel, for the building of homes, and for making its furnishings and every other commodity of life. In contradistinction to these, I saw multitudes of idle men who were anxious to work, brooding over their enforced idleness and compelled to go hungry, ragged, and homeless. Thus neglected and abandoned and being pressed by nature's law, the preservation of life, they swelled the ranks of crooks and bandits, while the weaker sex took to a life of filth and shame and, through such lives of sin, poisoned the blood of innocent unborn generations. Sins of omission in this manner take revenge on that society which neglects the Master's admonition, "Love thy neighbor as thyself." Indeed, as we

sow, we shall reap. With these facts before me, I asked myself, "Must these things be so?" My response was, "Not if God had His way and the church members remained faithful to their trust." Whether seated alongside of a "down and out" on the park bench or visiting a workers' gathering, I would make it a point to come in personal contact with them, stressing the necessity of their salvation through Jesus Christ. In reply, they would tell me to have the church first of all live up to the things she preaches.

The following year, 1908, was to terminate my single life. While visiting my mother in Hungary, in 1904, my bride-to-be was only about thirty miles distant from my mother's home, but we were unaware of the existence of each other at that time. Had I known what was to be in the future, I surely would have made the thirty-mile trip to her native town of Pankota and escorted the young lady, Miss Catherine Wiener, to my mother's side, so that, in compliance with her chance remark made many years before, I might present my bride with that particular silk handkerchief. But this was not to be, as mother passed on before my wife and I became acquainted with each other.

I started on my return trip from mother in August; she, with her mother, left for New York the following month. Two years later, we met, and, the silk handkerchief having been duly offered and accepted, we were married October 6, 1908. After a two weeks' stay at Kiamesha Lake, I settled down to face the responsibilities of married life without my devotion to my Master suffering any loss, as I noted had been the case with all of my church acquaintances. Many crosses and trials had been my share because of the resolute and ardent love I bore for Him, but I anticipated all this and rejoiced as He sustained me through them all with the blessed assurance that some day I would unload my cross, unburden my heart, and tell Him the whole story, face to face, in the sweet by and by.

In accordance with my wife's wishes, we moved to apartments near her parents' home, the following spring. This locality offered increased opportunities for further investigation and study of social conditions, viewed from a religious viewpoint, and I soon felt the urge to take an active part in things. Defraying all expenses, I rented desk room in the Bible House, for afternoon and evening use. With a select few, I was planning to work among the foreign element and, therefore, organized "The American-Hungarian Society for the Promotion of Public Welfare, Education, and Religious Life." An order was given for several hundred office letter-heads. Three hundred circular letters, giving a full program of our prospective work, were sent to a selected list of church members. To these there came but one response, ten dollars, which did not fully pay the expense of the letters themselves. This one response came from a Methodist brother, now gone to be with his Master. In love and honor to him, I will mention his name, Benjamin DeKlyn. Our membership was disappointed, but not dismayed. We prayed, planned, and worked, and I covered the expenses. When through with my professional work for the day, I lost no time in going to my office in the Bible House, to receive visitors and attend to correspondence. After supper, I would return to lead the meeting of our society.

Loss awaited me in our new home. Waking up one morning from what seemed to be an unusually sound sleep, I dressed, but, when ready to place my diamond pin in my tie, I discovered that it was missing from its customary place. I soon found that our house had been robbed during the night. My diamond pin, gold watch and chain, and diamond ring were gone, together with several dollars' worth of stamps, which I was to use for letters at my office in the Bible House the next day. The riddle of the unusually sound sleep also found a solution—the burglars had drugged us with chloroform. In view of our financial needs just then, this loss was somewhat of a shock and was keenly felt, but I soon felt rather light-hearted in being relieved of these things.

In the fall of this year, 1909, we organ-

ized the First Magyar Presbyterian Church among the Hungarian element, at 14th street and Second avenue. Rev. Mr. Harsanyi became the pastor, and I was chosen as one of the elders. Of course, this meant additional work, but I was glad to do all I could in making it prosper spiritually. This church, now located at 116th Street, celebrated its 25th anniversary last year. Responsibilities in the work of the Kingdom increased. I was planning and praying without ceasing. Meetings and other activities were still going on in my office in the Bible House. New duties, however, were entrusted to me when, in November of that year, our first child, Eugene, was born. Expenses increased, the interest on my seven mortgaged lots had to be paid, and, finding that my Bible House office had outlived its purpose, I discontinued it, somewhat disappointed in church people, and transferred our headquarters to my home. The lesson was well worth the sacrifice, however, for I now learned to lean on the Lord alone and to wait upon Him in perfect faith.

Cheer that came to our home with the birth of our second child, Catherine, in March, 1911, was soon changed to grief with her passing away, when six months old. Sorrow, trials, disappointment, and every vicissitude of my life just worked together for good, ever drawing me nearer to the Lord. Trusting Him, I committed all that concerned me to His love. My prayers were not always answered just as I wished them to be, yet I want to testify that I was never disappointed in Him, because, looking back, I could always see His love and wisdom in respect to my prayers. In March, 1912, the Lord blessed us once more, sending joy to our home with the birth of our baby Edith.

Six months later, a change was in store for us. Finding it rather difficult to pay the interest money on my seven mortgaged Canarsie lots, I decided to exchange them for a nice, one-family, cement dwelling, situated in the same locality as the lots. The deal was executed and we took possession in August of 1912. It was here that I lived six blessed years in sweet communion with my Master. Oh, what rapturous seasons of prayer I had at night, kneeling at my open window under the starry canopy of heaven! With my second floor window facing east, I would often see the first light of dawn greeting me as I knelt there in prayer.

(To be continued)

Note: We have been asked to make a slight correction in the life sketch of Mr. Nagy, as given in the April issue. On page 9, twelfth line from the bottom of the first column, the date should be 1928 instead of 1908.

Dear Saviour, I have naught to plead,
In earth beneath or heaven above,
But just my own exceeding need
And Thine exceeding love.

The need will soon be past and gone,
Exceeding great but quickly o'er;
The love unbought is all Thine own,
And lasts forevermore.

—*Jane Crewdson.*

AN OUTSTANDING book and one much needed in these times is Dr. Gaebelein's "Conflict of the Ages," now in third edition. Helpful for your reading and for passing on to your friends. $1.00 postpaid. Order from Fellowship Office.

STUDYING THE BIBLE IN POLAND

By Moses H. Gitlin

OUR sixth local monthly Bible Course took place in the city of Baranowicze, and lasted from January 10 to February 11, inclusive. There were three teachers, including myself. We had 25 students, ranging in age from 17 to 50 years. One of them had never attended school, and only after his conversion had he learned to read, using a Gospel as his textbook; another had had a full high school training. Several of the students had a grammar school education, so, from the educational standpoint, this was one of our record-beating Courses. The students were mostly White Russians, there being also one Pole and one or two Ukrainians. Among the students we had several full-time Christian workers, several deacons, one young evangelist of note, several Sunday school teachers, and a few beginners in Christian work.

For our classroom, we had the prayer house of the local congregation of Evangelical Christians. It is a typical Russian Evangelical prayer house, just a large room, reminding me of the modern type of a sanitary factory room in America. The simple benches, with no backs, were moved to one side, and, in the clear space, several tables were placed together in one long row. No, let me be more specific. There were two tables, the rest of the table space being made up by a number of benches skilfully arranged one upon another. Our students sat around these tables.

Quarters

On the same tables we partook of our meals, of course having tablecloths put on for that part of the time. The kitchen was in an adjoining little shop. The large pots of food were brought into a corner of the dining room, where the food was served.

Most of the men students were crowded into one room, hired for the purpose, some two miles distant from the classroom. For the teachers, a room was rented about five minutes' walk from the classroom. Our hosts were simple Jewish folks, to whom we had ample opportunity to witness about the Lord. They learned to love us and would come in, together with our guests, to have a chat with us and to learn to sing our hymns.

Classes

I taught here the Gospel of Matthew (giving simple expositions, as well as teaching the students to decide on the logical paragraphs and give titles to chapters and divisions) and Homiletics.

Along with the study of the Gospel of Matthew, the students had to learn the names of all the chapters by heart. They also learned the names of all the books of the Bible, as well as the number of chapters in each book.

Our study of Homiletics included the elementary principles and basic knowledge of the subject. I also helped them in the working out of six outlines of sermons. At this course I introduced, for the first time, my system of indexing and filing sermons and other material.

Edifying Meetings

For the sake of reviving and edifying our students and providing a spiritual tonic, we had arranged early devotional meetings, at which Brother Barczuk, a former student at Radosc and one of the teachers at these Courses, gave heart-searching messages on very practical phases of the Christian life. We had earnest prayer, confessions, and acts of dedication.

Evangelistic Meetings

The first two weeks of the Courses, we helped in the regular services of the church, four meetings a week. During the last two weeks, we had evangelistic services every evening. Besides the White Russians, who made up the bulk of the audience, there were also Poles and Jews.

This church in Baranowicze is highly favored in having a number of the "intelligentsia" as members. The meetings were visited also by a number of the city people. Many of the village believers would come from as far as 15 kilometers to the meetings, night after night.

At these courses I was relieved from strenuous work in connection with the preaching. One of the students, Jakim Kudienczuk, who is also a former student of Radosc, is a most gifted evangelist. During these evangelistic meetings, his first sermon made such a deep impression that requests

came in for him to preach, so he often relieved me. Brother Barczuk, also formerly of Radosc, is well known now in Poland as a remarkable evangelist. He, too, preached almost every other night. Thus, the Lord gave us a number of good evangelistic meetings, and many souls were awakened and stirred.

We had no trouble with the authorities at these meetings. Only twice a policeman came and sat through the meeting. I was also called before the county authorities to give them some needed information regarding my person and ministry.

Children's Meetings

There is a model Sunday school in this church, which is as yet a rare case in Poland among believers. During the Courses, our teachers helped in the Sunday school. Thus, the teachers were a bit relieved and encouraged, while the children had a fresh presentation of truth to them.

This school is in need of large picture rolls illustrating Sunday school lessons. They would greatly appreciate it if some Sunday school would present them with old rolls which are no longer needed. These should be sent to Mrs. S. Gabryelowa, Dabrowskiego 2, Baranowicze, Poland, the superintendent of the school.

Miscellaneous

A service of special interest was the marriage of a White Russian brother and a Polish sister. Some 500 people must have been at the ceremony. As is usually the case among the believers here, they availed themselves of this opportunity to preach the gospel.

I conducted these Bible Courses during my 25th missionary journey. At the outset of this journey, I spent five days in evangelistic work in the city and neighborhood of Stolpce, the last station on the Polish border of Soviet White Russia. We had a number of very blessed gospel meetings. I witnessed a most remarkable method of evangelism here. The local pastor often gives an invitation to sinners to pray and be prayed for, at the beginning of the service, before the sermon is preached.

NOTE: No doubt, others of our Fellowship missionaries could use to advantage the picture rolls illustrating the Sunday school lessons. Send them to the Fellowship office.

YOUNG PEOPLE'S MISSIONARY JOURNEY

By JOHN GORDIUK

(Poland)

I GREET all the dear friends of the American European Fellowship in the Name which is above every name. Before this Name of Jesus every knee should bow. "Praise the Lord; for the Lord is good; sing praises unto His Name; for it is pleasant" (Psa. 135:3). May He reward richly, in His glory, all whose hearts are filled with compassion for lost souls, for whom our dear Saviour died.

The Lord is helping us to work on His field here. New souls are visiting our meetings and we pray that they may come to a full knowledge of the saving grace of our Lord and Saviour.

I have just returned from a journey with a group of young people, on which we spent 12 days, walking about 270 kilometers. Our group consisted of four brethren and four sisters, our purpose being to have a little chorus. We started our journey on Friday before the Ukrainian Easter and came to the village of Ploska, about 28 kilometers from Mlynow. The last two kilometers the rain made us a little wet, but all were in very good humor. The meeting was very blessed, the room being packed with people. After the meeting, the hearers asked us questions about the Virgin Mary and worshiping ikons, as is usual in such meetings. We went to sleep after midnight.

The next day was Annunciation Day. We started on our journey at 7.30 in the morning, and at 11.30 we reached the village of Studianka, where the meeting had already started. We proclaimed the gospel to all who were in the meeting, for the Lord commissioned this work to be done by men, not by angels. After a little rest, we went to the village of Berezce. The weather was very hot, and we were very tired when we reached Berezce, for we had walked about 40 kilometers. The brethren who had worn new shoes for the journey had many blisters on their feet. We were told in the village of Berezce that the meeting would be in the town of Berezce, three kilometers farther.

We went on to the meeting, but were obliged to leave one brother in the village, as he was too tired to go any farther. There were four people there when we arrived, but soon the room was filled with people listening attentively to the gospel message. Many of the visitors were Jews. After the meeting we returned to the village, where we had a sweet rest, although a very short one.

The next day was Easter, and early in the morning we went to the village, Romariwka. On the way we visited a spot called "Rosa Hora" (God's Mountain). A Greek Orthodox Church is built on top of that mountain. On another elevation there is a little fountain of water with a little church built over it. Evidently the people seek to worship God on mountains at present, just as they used to do. See Jer. 3:6, 23; John 4:20, 21. While walking to the village of Romariwka, we met many pilgrims who had been in Pochajow Monastery and were now going to their homes. Many of them came from Polesie, walking more than 150 kilometers.

After a very good and blessed meeting in Komariwka, we too went to Pochajow Monastery, which is built on the top of a hill and is very rich and famous. The first thing we noticed was that there were boards on the walls and in the courtyard with inscriptions on them in Ukrainian, Russian, and Polish: "Beware of pickpockets." We were present at the Easter evening service, very solemn and pompous, but dead. The Gospel was read in Old Slavonic, Greek, Latin, Ukrainian, Polish, and Russian, but, at the same time, we could hardly understand some of the words because of the special tone of voice with which the Greek Orthodox priests read it. We saw there the crutches which had been left by a lame man when he was healed by the wonderful image of the Virgin Mary—but nobody ever saw that man. Other wonders can be seen in Pochajow Monastery, such as relics of an abbot who lived there, and also the footprint of the Virgin Mary upon the rock, when she appeared to some shepherds. There is a little fountain at that place, and here the pilgrims buy water and keep it for curing various diseases. Poor people bring their last groshies to pay for "that which satisfieth not" (Isa. 55:2). They do not know our Good Shepherd, who gave His life for them; they never heard such sweet words as "He restoreth my soul; He leadeth me in the paths of righteousness for His Name's sake." Instead of eating the Bread of Life, they look upon Him with closed eyes and feed upon substitutes.

From Pochajow we went to the little village of Talisie, where we had a little meeting and stayed over night. The second day of Easter, we were in two different places. We were at a young people's meeting in the village of Kimnatlea, which was held in a courtyard because so many people had come to attend it. Many young people took part in this meeting. We then went to the town of Berezce, where we had a very good meeting at night. Almost half of the audience were Jews. Those who work among Jews know how hard it is to keep order in a meeting where there are many Jews, because of their excitability, but here they were very attentive and quiet.

After the meeting, I had a little talk with an intelligent Jewess, a public school teacher. She has read in books about true believers, she reads the New Testament, but she is looking upon the Jewish nation as the Messiah for the rest of the world. Since Jews are hated everywhere, she seeks people who have a true love for the Jews, and so she comes to our meetings. We pray that God may open the eyes of many of His chosen people in these last days.

On the third day of Easter we went to the village of Hrada. There are no believers in this village, but some people are interested in the gospel and we arranged for a meeting in a courtyard. We had very good weather, and many people heard our message about the Risen Lord. We hope and pray that many of them will find salvation through Jesus Christ.

Later we went to Galicia. Before the Great War this part of Poland was under

Austria, while Wolyn was under Russia. Therefore, one may observe some difference in the life of these two branches of Ukrainian people. We came to the village of Boratyn, but the first brother we met told us that it was very dangerous to go into the village, as Satan had stirred up the whole village against the believers. On the third day of Easter a few believers had been attacked by antagonists of the "new faith," and only the hand of God prevented them from being beaten. So we went to the nearest village, Ponikwa, where we waited until night. We had an evening meeting in the village of Boratyn, in a large room filled with people. It is hard to say how many of them will follow in the footsteps of our Lord, but, according to our human sight, many of them will go on with Him. Nobody tried to harm us, but, on the contrary, we were asked to visit them as often as we could.

In the village of Ponikwa, where we spent the next day, for the first time in our journey we learned, with the Apostle Paul, to "suffer need." The meaning of Philippians 4:12, 13 became more precious to us. Praise the Lord! At night we had a very good meeting. The Lord's work was started here by a brother who had visited a meeting 40 kilometers from his home. Later, he learned of a meeting 20 kilometers away, which he could attend, and now he has arranged for meetings in his own house. A year ago, the Lord saved some other souls, and now they have a little group. Many visitors come to their meetings, but Satan has succeeded in making a division among the believers. This illustrates a sorrowful fact, namely, that many workers on the Lord's field seem more anxious to win souls for their own organization than for Christ. The people here belong to the Greek Catholic Church (Unity) and live in more spiritual darkness than Greek Orthodox Christians. But the time has come that "people that walked in darkness have seen a great light."

The next day was Sunday and we wanted to visit two places, but we were not able to do it. We left Ponikwa at 6.15 in the morning and came to the town of Radziwillow, arriving at 10.30, after walking 20 kilometers. Our feet were so tired that we decided to remain in Radziwillow for the night meeting. Here we had sweet fellowship with the Lord and His children around His table, having a very good meeting. The next day we visited the village of Pidkow, where we had a very good evening meeting.

We had good weather for almost all of our journey. When we started, it was a little cold, so we took warm clothing, but now it was hot and we had trouble with our overcoats. From Pidkow we went to our homes, a distance of more than 40 kilometers. We left Pidkow at 7.15 and reached Mlynow at 6.15, stopping an hour on the way to rest and eat. As you see, the Lord kept us on our journey and wonderfully blessed us. Glory be to His holy Name!

PERSONAL TESTIMONY

(Continued from Page 7)

neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

The Saviour's Word (John 5:24), His Blood (Hebrews 9:12), His Power (Phil. 1:6), His Hand (Matt. 14:30, 31), His Prayer (Hebrews 7:25), His Life (Romans 5:10), and His Love (Romans 8:38, 39), all form the comforting truth that "His own" are safe and preserved unto **that day.** Such was Paul's personal testimony. May it be ours, too.

Statement of Receipts for April, 1934

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
14304	$1.25	14340	1.50	14376	25.00
14305	10.15	14341	7.20	14377	7.00
14306	1.00	14342	10.00	14378	3.00
14307	1.00	14343	4.00	14379	50.00
14308	10.00	14344	2.25	14380	6.00
14309	10.00	14345	1.30	14381	1.00
14310	40.00	14346	1.00	14382	1.25
14311	1.00	14347	65.00	14383	3.00
14312	5.00	14348	3.00	14384	10.00
14313	5.00	14349	7.00	14385	3.00
14314	60.00	14350	10.00	14386	100.00
14315	2.00	14356	5.00	14387	3.00
14316	10.00	14357	5.25	14388	5.00
14317	5.00	14358	6.00	14389	5.00
14318	10.00	14359	4.50	14390	53.05
14319	2.00	14360	1.00	14401	4.50
14320	1.00	14361	1.00	14402	150.00
14321	10.00	14362	1.00	14403	1.00
14322	10.00	14363	2.00	14404	40.00
14323	6.00	14364	2.00	14405	7.00
14324	40.00	14365	3.00	14406	20.00
14325	35.00	14366	30.00	14407	30.00
14326	4.00	14367	300.00	14408	1.00
14327	3.00	14368	1.00	14409	30.00
14328	1.00	14369	3.00	14410	35.00
14329	2.00	14370	4.00	14411	130.00
14330	2.00	14371	1.25	14412	1.00
14331	7.00	14372	5.00	14413	1.00
14332	21.61	14373	10.00	14414	1.00
14333	1.00	14374	3.00	14415	11.00
14334	10.00	14375	2.00	14416	10.00
14335	1.00	14376	8.00	14418	1.00
14336	20.00	14377	7.00	14419	1.00
14337	2.00	14378	5.00	14420	3.00
14338	1.00	14379	3.00	14421	5.00
14339	41.00	14380	3.00	14422	15.00
14340	5.00	14381	15.00	14423	15.00
14341	2.00	14382	25.00	14424	60.00
14342	6.00	14383	10.00	Of this amount $27.30	
14343	1.00	14384	1.25	is for The European	
14344	20.00	14385	25.00	Harvest Fund.	

WE HAVE just received from the publishers, Prof. Vladimir Marzinkovski's book, "With Christ in Soviet Russia." It gives a Russian Christian's personal experiences of the power of the gospel in freedom and in prison. 364 pages. $1.25 per copy, postpaid. May be ordered from office of the Fellowship, 1213 North Franklin Street, Philadelphia, Pa.